

# Satan and His Incarnation/The Beast Out of the Sea

📖 Revelation 13:1-10

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**Q:** When are all the judgments happening Seals/ Trumpets/Bowls in relationship to when Satan is cast out? Are they in the 1<sup>st</sup> half of the Tribulation?

**A:** The Seals and Trumpets are in the 1<sup>st</sup> half, chapters 6-11. Satan is cast out at the midpoint, chapter 12. The bowls are in the 2<sup>nd</sup> half, chapters 15-19. This makes good chronological sense.

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Alright, last time we finished Revelation 12. This chapter is a revelation of the conflict that is raging throughout history as Satan tries to destroy Israel and especially the Messiah born of Israel. Put another way, Rev 12 is an extended commentary on Gen 3:15, the promise that there would be a conflict between Satan and the woman and between her seed and Satan's seed. And the reason the chapter is there is to provide background for the conflict described in Rev 13 between the anti-Christ and Israel.

So to review Rev 12, in verse 1, the woman is Israel. In verse 2 she is seen as pregnant with the child, who verse 5 tells us is the Messiah, and she was in labor about to give birth which places this in the Roman Empire during the reign of Herod the Great. In verse 3 the great red dragon is seen, and verse 9 says the dragon is Satan. He's the one who has ruled over six consecutive kingdoms which will eventuate in a yet future seventh kingdom, Future Rome, ruled by ten contemporary kings. In verse 4 Satan is standing before Israel when she was about to give birth to the Messiah, so that when she did give birth, he might destroy the child. But in verse 5 the Messiah was born and escaped Satan, being caught up to God and to His throne at His ascension. The scene in verse 6 shifts to the future midpoint of the Tribulation where Satan's wrath is turned against the believing remnant of Israel living in the land and they flee to Petra where God will protect and provide for them during the second half of the tribulation. Verse 7 describes the event in heaven which resulted in Israel needing to flee to safety at the midpoint. There was a war in heaven between Michael and the good angels and Satan and the fallen angels. In verse 8 the devil and his angels were not strong enough and as a consequence they were no longer permitted in

heaven. In verse 9 Satan was cast down along with the fallen angels. In verse 10 a voice in heaven proclaimed that this is one more step toward the certainty of the kingdom of God coming upon the earth. The accuser of the Jewish believers was cast down. But in verse 11 the Jewish believers overcame him because of the blood of the Lamb, which brings justification, and because of the word of their testimony, which brings sanctification. It's important to note that these are Jewish believers who did not escape Judea at the midpoint to Petra because they were not believers yet, but they will become believers in the second half of the Tribulation and will be killed due to Satan's wrath. In verse 13 we are told that initially at the midpoint Satan's wrath will be against the believing remnant of Israel in the land. But in verse 14 we are reminded that God will protect and provide for them so that they can escape to Petra and remain safe for the second half of the tribulation. Verse 15 tells us that Satan will try to destroy them as they escape, but verse 16 shows that he will be unsuccessful. As a result, in verse 17, Satan will become enraged with the believing remnant that escaped and will then turn his attention to the rest of her children, which are the believing Jewish remnant in other parts of the world, which would include the 144,000 but is not limited to the 144,000.

Chapter 13 is a continuation of this vision and a description of Satan making war against the rest of the woman's children, which 13:7 calls "the saints," which are the Jewish saints living in other parts of the world. In 13:1 John saw **the dragon standing on the sand of the sea**. It's best to take **the sea** as figurative for the place great monsters of chaos dwell, as is common in the OT. The Jews feared the sea because of all the stories about great sea monsters. So the meaning of v 1 is that Satan is about to summon a great monster to come upon the scene of world history and persecute the Jews.

Next in verse 1 we see this great monster come up out of the sea and this is an interesting and difficult description. **Then I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names. And the beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority.** Now I told you in Rev 12 that it was very important to understand the dragon and his seven heads and seven crowns and ten horns because in Rev 13 there would be another similar beast. And here he is. Satan is on the seashore and he summons this great sea monster and this is the anti-Christ. He is the one who Satan is going to use to persecute the Jewish saints in other parts of the world.

Now this beast is interesting because just as Satan in 12:3 had **ten horns**, so the anti-Christ has **ten horns**. And this all goes back to Daniel 7 where the **ten horns** represent **ten** contemporary kings of Rome. The fact that they belong to the anti-Christ, being upon one of his heads, means that he will rule over all of them. Rev 17:12 says they "receive authority as kings with the beast for one hour" and Rev 17:13 says they will "give their power and authority to the beast," which agrees exactly with this picture of the **ten horns** on the beast. The anti-Christ will come to rule over them all.

The next thing we see in 13:1 is that just as Satan had **seven heads**, so the anti-Christ has **seven heads**. The **seven heads** represent **seven** consecutive kingdoms that persecuted Israel. We identified these last time as Egypt, Assyria, Babylon, Medo-Persia, Greece, Ancient Rome and Future Rome. The fact that they all belong to the anti-Christ means that the spirit of anti-Christ was present in all seven kingdoms. This was clearly the case for rulers such as “the Pharaoh who did not know Joseph,” Sennacherib, Nebuchadnezzar, Haman, Antiochus Epiphanes IV and Herod the Great. They were all anti-Christ’s, though they were not the anti-Christ. The anti-Christ is the seventh and so he is not only the whole beast pictured here, but he is also the seventh head or kingdom. This means that the anti-Christ is future Rome. It’s not hard to imagine that a king can be viewed as a kingdom since Daniel deliberately confused kings with their kingdoms. For example, Alexander the Great was so powerful, that he was Greece.

Now 13:2 confirms that the anti-Christ will be Future Rome. Here he is pictured as **a leopard, and his feet like those of a bear and his mouth like the mouth of a lion**. Those three animals just happen to be the three animals in Dan 7 that represent Babylon, Medo-Persia and Greece. And we pointed out then that each of those kingdoms made a contribution to the next kingdom so that when the final kingdom of Rome came, it would be a combination of the prior kingdoms all rolled into one. And that’s what Future Rome is. It is the most fierce and horrible kingdom that Satan has put together, it’s a combination of all his best work, and he is going to rule it through the anti-Christ beginning at the mid-point.

Now there’s a little more about anti-Christ here, so let’s look at it. The end of verse 1 says **and on his heads were blasphemous names**. Is this any surprise? All seven kingdoms that oppressed Israel blasphemed God. The Pharaohs viewed themselves as gods and the Pharaoh who did not know Joseph blasphemed God by claiming to be a god. Sennacherib, the King of Assyria, you should read his claims. This guy was a real piece of work. He claimed to be magnificent, colossal, a god. Nebuchadnezzar, King of Babylon got arrogant and said he built his kingdom and royal palace by the might of his power and for the glory of his majesty. He was assigning to himself the titles and names of God. Antiochus Epiphanes IV, King of the Greek Seleucid kingdom was extremely blasphemous. He magnified himself to be equal to the Commander of the host and he removed the regular sacrifice and put up an idol in the temple. He’s commonly recognized as a prototype of the anti-Christ, but really they all are. All of these men, and others, are anti-Christ’s, though they are not the anti-Christ. The reason they can be anti-Christ’s is because of the meaning of anti-Christ. This Greek word is composed of two words, the Greek preposition *αντι* and the Greek noun *Χριστος*. *Αντι* can mean “instead of” in the sense of a substitute, or it can mean “against” in the sense of opposed to. And, of course, both are true in a sense, but all of these men blasphemed, you see, and that’s the main point. An anti-Christ blasphemes God, he opposes God, because he’s trying to make himself out to be God. And when the anti-Christ comes, the one par excellence, the workmanship of Satan 2 Thess 2:4 says he will “oppose and exalt himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.” So this man is Satan’s masterpiece and it’s really Satan that we are seeing through the anti-Christ, an incarnation of Satan, in a sense.

The end of verse 2 confirms this, **And the dragon gave him his power and his throne and great authority.**

You see, all that Satan has he gives to this one man so that this one man is really an incarnation of himself. And we'll see how in a minute. But what you are beginning to see is that during this time there will be a counterfeit Trinity with Satan counterfeiting the Father, the anti-Christ counterfeiting the Son, and later in the chapter the false prophet counterfeiting the Holy Spirit.

So when Satan is cast out of heaven at the midpoint, he goes down to earth and he gives **his power and his throne and great authority** to the anti-Christ. This marks the beginning of the anti-Christ's supernatural career. Before this he has a natural career and during that career he rises on the world stage and makes his treaty with Israel beginning the 70<sup>th</sup> week and continues to rise in power, but in the middle of that week Satan supernaturally energizes this man so that his career really is a supernatural. And through him Satan is going to try to destroy what's left of Israel.

Now in verse 3 things get even more difficult. John says, **I saw one of his heads as if it had been slain, and his fatal wound was healed.** So, one of the seven heads on the beast was killed. That's what the expression **as if slain** means. It doesn't mean almost killed, it means killed. And we know that because in Rev 5:6 John saw the Lamb standing, and it says, "as if slain," and that's Messiah, and He really did die. The same expression is used here of **one of** the anti-Christ's **heads**. What makes this dicey is the fact that it doesn't say "the beast was slain," which would mean the anti-Christ, but it says one of the beast's **heads** was **slain**, which would mean Future Rome. And that's why many commentators argue that the anti-Christ will not be killed, but that the Roman Empire will be killed and then revive. So they talk about the Revived Roman Empire. That's where this terminology came from and I never use that terminology, I just say Future Rome, and the reason I never use Revived Roman Empire is because I respectfully disagree. What they are saying is that at the midpoint of the Tribulation the Roman Empire will be defeated and then it will rise again. That's incorrect in my thinking. I think the problem is that they are failing to grasp that even though verse 3 does not say that the beast was slain, but rather a head on the beast, verse 12b does say the beast was slain. "And he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed." So both a head and the beast are slain. But the head and the beast are one and the same, they are both the anti-Christ. And the reason they can both be anti-Christ is because the anti-Christ is the king of Future Rome and he is so powerful that he is the incarnation of Future Rome. He is therefore Future Rome and so when he is killed, Rome is killed, in a sense, in the same way that when Alexander the Great died, Greece died, in a sense. It's not that hard, but it is confusing because the anti-Christ is both the beast as a whole as well as a head on the beast. But the clarification of that is that the spirit of anti-Christ has been present in all these kingdoms because Satan is behind them all!

So do I think that the anti-Christ will be killed? Yes, absolutely. I don't think he's merely wounded. It says in verse 3 he was **fatally wounded**, that means he dies. In fact, the word translated **fatal** is *θανατος*, and means "death." Verse 14 tells us how he meets his death. He was killed by "the wound of the sword." The sword is the Greek

*μαχαίρα*, which was a Roman short-sword, sometimes used for execution. So he won't be killed by a bullet or a bomb, he'll be killed by a sword. But then it says something interesting in verse 3. It says he **was healed**. And it says again at the end of verse 12 that the "fatal wound was healed." And at the end of verse 14 that "he has come to life." So three times it says he will come back to life. I think what we are seeing is Satan's counterfeit to Christ's death and resurrection. Isn't that right? If we have eyes to see it's right. But a lot of Christians don't like this. They object to this. And why do they object to this? Why do they argue that it's not the anti-Christ who dies and is resurrected, but the Roman Empire? Because Satan can't raise the dead. Now, I'm not sure how much they thought about this, but let me ask you a question. Does it say Satan raised him from the dead? No. It never says that. That's an assumption. That's reading into the text. What it says is that he **was healed**. The word is *θεραπευω* and means "healed" or "restored." I don't know of any biblical usage where it refers to resurrection. But I think there's some built in ambiguity here. It's not really clear. But even if it were a resurrection, there's no reason God could not resurrect him at this point. How would that contradict any orthodox doctrine? The doctrine of resurrection teaches that God will give every human being a resurrection body; believers and unbelievers, and that includes the anti-Christ. So, it's not contrary to sound doctrine to say that God could give him a resurrection body at this time. But it's also possible that Satan resuscitates him. Satan can do signs, miracles and wonders. It's a hallmark of his activity during the Tribulation. Why could he not resuscitate him, that is, bring him back in the same body. Or is it possible that Satan comes to indwell the physical body of the anti-Christ and revive him in that sense. So that it's the anti-Christ's body but Satan as a spirit being animating his body. I actually tend toward this last idea and use it to explain several of the verses in this chapter. For example, in verse 4 notice how **they worshiped the dragon because he gave his authority to the beast; and they worshiped the beast...** They worshiped both of them and it makes good sense to say that they were worshiping Satan and the beast because Satan was incarnate in the beast. That would certainly be a counterfeit resurrection because it would not be a true resurrection, but it would look like a resurrection.

Okay, so that's my thought and there's a lot more to confirm my thought in the following verses. But the end of verse 3 is the world's thought. **And the whole earth was amazed and followed after the beast; they worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, saying, "Who is like the beast, and who is able to wage war with him?"** From these words we gather that the world will interpret the counterfeit resurrection as a work of the anti-Christ himself. They will think he is very powerful and amazing. It says in verse 3 they were **amazed** and followed **after the beast**. I mean, he came back from the dead, right? It says in verse 4 **they will say, "Who is like the beast, and who is able to wage war with him?"** They are saying this because of something he does immediately when Satan comes to indwell and animate him at the midpoint. Turn back to Rev 11:7. This is in the context of the two witnesses. Verse 7, "When they have finished their testimony," which is at the midpoint, "the beast that comes up out of the abyss will make war with them, and overcome them and kill them." There's no indication of how the anti-Christ will do this, other than he will make war with them, but we don't know if suddenly the two witnesses will lose their power to defend

themselves or if he has supernatural power. But the world will see him defeat the two witnesses and in 13:4 they will say, **"Who is like the beast, and who is able to wage war with him?"** And by the way, when they use the formula **Who is like the beast**, they are stealing it from the OT name of Michael, "Who is like God?" They are saying of the beast that he is God.

In 13:5 we read, **There was given to him a mouth speaking arrogant words and blasphemies.** Well, if this is Satan indwelling and animating the anti-Christ's body, which I think it is, then it's Satan who gave him the **mouth speaking arrogant words and blasphemies.** And that makes good sense. And further, **authority to act for forty-two months was given to him.** The **forty-two months** are exactly three and a half years of 30 days each and correspond to the second half of the Tribulation, the very period of time that chapter 12 told us the Jewish remnant in the land would escape and be protected in Petra and the very period of time that is described of Satan having "only a short time."

In 13:6, **And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in heaven.** So the anti-Christ will issue **blasphemies**, or slanders, against two people or groups. First, **against God.** Dan 11:36 says he will do this by "exalting himself above every god and speaking monstrous things against the God of gods." He will say terrible things against the one true God and further he will make himself out to be God. 2 Thess 2:4 says, "he takes his seat in the temple of God, displaying himself as being God." Second, **against His tabernacle, that is, those who dwell in heaven.** Interestingly, this may be the Church. Paul says in Eph 2 19ff that the Church is God's household, built upon the foundation of the apostles and prophets, with Christ Jesus Himself as the cornerstone, and that we are growing into a holy temple of the Lord by God the Spirit to be a dwelling of God. A tabernacle is a dwelling, from the Greek *skhne*, which means "dwelling. Here the Church is in heaven as the tabernacle of God. The anti-Christ is saying monstrous things against the Church of God which is dwelling in heaven.

Now on earth, in verse 7, **it was also given to him to make war with the saints**, these are the woman's children from 12:17, they are the believing Jewish remnant around the world. It was **given to him to make war with them and to overcome them.** So, he will be killing them in the same way that he killed the two witnesses. And also he will be given **authority over every tribe and people and tongue and nation was given to him.** This refers to his power over every people group on earth. The other ten kings will even be under his power and he will be all powerful on earth.

Now in verse 8, **All who dwell on the earth** are not simply every person that lives on the planet, but these are the "earthdwellers," which is a technical term in the Book of Revelation for those who are firmly established in unbelief. It is a specific group who are opposed to God. And this verse tells us that the earthdwellers **will worship him.** So they will worship the anti-Christ and Satan who indwells and animates the anti-Christ. Then the NASB says **everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.** So here we find a book, it's the **book of life of the Lamb.** And in the book it

says certain names are missing, names plural, **everyone whose name has not been written from the foundation of the world**. And the perfect tense means they were never written in the book. Now, an oversimplified and incorrect view is that this is teaching there are the elect and the non-elect. But note that the word **everyone** is in italics. When you see that it means there's no Greek word behind that word, it's just a translator's addition to the text. It's very important to double check the Greek, which I did yesterday afternoon. And when I did I was shocked at what I found. The word **everyone** is not there, and the noun **name is singular** and there is a word they completely left untranslated, *autou*, which is "him." The subject is still the anti-Christ. And the word for word translation is this, "And they will worship him all of those who dwell upon the earth. No never was written the name of him in the book of life of the lamb slain from the foundation of the world." The one whose name was never written in the book of life is one name, and that is the name of the anti-Christ. But what's more interesting is why. You see, other passages teach that every human's name is written in the book of life of the Lamb, and only if a person dies in unbelief is their name erased from the book of life. So I thought about this, why would the anti-Christ's name not be written in the book of life? And the reason is because he's not a human. He's Satan indwelling a human body, but his human spirit left his body when he was killed and it never returned. So, he's not a human and no names of non-humans are written in the book of life. And this solves a long-time problem in prophecy circles. I've never seen a solution. I've read all kinds of ideas and heard all kinds of attempts to solve this passage but they all have problems. And the Bible doesn't have any problems, people have problems. And so if you stay with it step by step you come to this solution that doesn't bend or contort the text in any way. And just to confirm this, verse 18 says of this beast the anti-Christ that his "number is that of a man." He's not a man, but he has the name of a man, and, of course, it's the same name he had before he died, when he was man, but after he's killed he's not resurrected, he's not resuscitated, he's indwelled and animated by Satan, so that he really is not a man, though he carries over the number of a man, and he is Satan incarnate.

In 13:9 there's an admonition given to those who are reading the Book of Revelation in this time, **if anyone has an ear, let him hear**. Now John said this earlier in Rev 2-3 at the close of each letter to the seven churches. But here there's no mention of the Church, and the reason is because the Church is not on earth at this time, so this is not addressed to the Church. Instead it's addressed to those who are alive on earth at this time. And the admonition to those who have ears, is to hear verse 10. So these are definitely believers during this time.

In verse 10, **if anyone is destined for captivity, to captivity he goes; if anyone kills with the sword, with the sword he must be killed. Here is the perseverance and the faith of the saints**. So what the believers during this last three and a half years of Satan's reign through anti-Christ must understand is divine justice. God is righteous, and though they may be tortured and killed under the anti-Christ, God's justice will prevail. Those destined for final captivity will go to captivity. Those who kill with the sword will themselves be killed. This note is given to encourage the believers living during this time to **perseverance and faith**. It will be difficult in a time of lawlessness ruled by the lawless one who is killing them to continue to persevere and live by faith. But this

guarantee of **divine justice** will be what the saints in that time need to continue to **persevere and live by faith**. God's justice will prevail. The anti-Christ and the earthdwellers who take captive and kill believers, will themselves go into captivity a **be slaughtered**. In the end the believers will be victorious.

In conclusion then, Rev 13 is given to explain how Satan will operate when he is cast out of heaven to earth at the midpoint. In verse 1 he stands on the sand of the seashore summoning a great sea monster. The great sea monster is the anti-Christ. He has ten horns representing ten kings of Future Rome that he controls. He also has seven heads representing six successive kingdoms that had the spirit of anti-Christ and the seventh which is the anti-Christ himself. On the ten horns were ten crowns signifying kingship of the ten, but they will give their power and authority to the anti-Christ. On the anti-Christ's heads there were blasphemous names representing the seven kingdoms blaspheming of God. In verse 2 the anti-Christ is seen as like a leopard, feet like a bear and mouth like a lion, signifying the first three kingdoms in Daniel 7 that will combine in the anti-Christ's rule of Future Rome. Satan will give him his own power and his own throne and great authority. Verse 3 explains how. John saw one of the anti-Christ's heads as if it had been slain, verse 12 says it's the beast that will be slain. The beast is also one of the heads so that the anti-Christ is the incarnation of Future Rome. He will suffer a mortal wound but he will be healed. This seems to be less than a resurrection and a counterfeit to Christ's resurrection. My best explanation is that Satan will enter and indwell and animate the anti-Christ's body. As a result verse 3 says the whole earth was amazed and followed after the beast. They interpret him as possessing supernatural power, but really it is the power of Satan. In verse 4 they will worship both Satan who gave his power to the anti-Christ, and the anti-Christ, saying "Who is like the beast?" a theft of the expression used in the OT, "Who is like God?" And they will conclude that no one is able to wage war with the beast because he will have defeated the two witnesses. In verse 5 Satan gives him his mouth to speak arrogant words and blasphemies and authority to act for forty-two months, the second half of the tribulation. In verse 6 he blasphemes God by speaking monstrous things against the God of gods and those who dwell in heaven, which are God's tabernacle, which seems to be the Church. In verse 7 he was given the opportunity to make war with the Jewish saints and to overcome them. This is to get them to believe, of course. And he was given authority over every Gentile people on earth. This is global in scope. In verse 8 all the earthdwellers will worship him. The one whose name has never been written in the book of life of the Lamb slain is the anti-Christ as indwelled and animated by Satan. The reason his name is not written in the book of life of the Lamb is because he's not a real human, his humanity was killed, in his restoration he is Satan incarnate. In v 9 believers at that time who have ears are to hear the following pronouncement of encouragement. That those who take them captive will themselves be taken captive. And those who kill them with the sword, will themselves be killed by the sword. This should encourage them to continue to persevere and live by faith in the most difficult time ever faced by believers on the planet, when they're under the direct rule of Satan.